

DCHS DUPE
The
Missionary Intelligencer.

VOLUME XVIII.

FEBRUARY, 1905.

NUMBER 2.



Alexander Paul and Family.

He finishes the course in Hiram College in June and goes to China,
September, 1905.

FINANCIAL EXHIBIT.

FOR THREE MONTHS.

Comparing the receipts for Foreign Missions for the first three months of the current missionary year with the corresponding time last year, shows the following:

	1903.	1904.	Gain.
Contributions from Churches.....	75	67	8*
Contributions from Sunday-schools.....	52	32	20*
Contributions from C. E. Societies.....	173	150	23*
Individual Contributions	121	287	166
Amounts	\$14,755 61	\$17,680 64	\$2,925 03

Comparing the receipts from different sources shows the following:

	1903.	1904.	Gain.
Churches	\$968 18	\$1,010 41	\$42 23
Sunday-schools	307 50	194 64	112 86*
C. E. Societies.....	1,288 61	1,507 33	218 72
Individual Offerings.....	1,796 06	3,426 93	1,630 87
Miscellaneous	1,434 14	4,495 34	3,061 20
Annuities	8,911 12	6,700 00	2,211 12*
Bequests	50 00	345 99	295 99

*Loss.

Gain in Regular Receipts, \$4,840.16; loss in Annuities, \$2,211.12; gain in Bequests, \$295.99.

We must gain faster if we are to reach \$250,000 this year.

Do your best to reach your full apportionment. This is important.

A number of new churches will join the Living Link rank this year.

We ought to feel humiliated if we do not reach \$250,000 this year.

We will do our best to raise at least \$750.—John G. Slayter, Akron, O.

I want to make this a Living Link Church.—E. A. Orr, Saybrook, Ill.

Being unable to "Go," I will do all I can to "Send."—T. R. Hodkinson.

Our Living Link victory has brought us many joys.—B. S. Ferrall, Buffalo, New York.

Our aim is to become a Living Link Church this year.—Finis Idleman, Paris, Ill.

No other offering is so easy as the one for Foreign Missions.—E. S. Baker, Jackson, Tenn.

Will labor to make this church a Living Link as soon as possible.—H. H. Jenner, Washburn, Ill.

Order March Offering supplies today. Please make thorough preparation for the first Sunday in March.

"By the way, the Program of Jesus, by R. H. Miller, is the finest piece of literature I ever read.—Granville Jones.

We are planning to become a Living Link Church within sixty days.—B. Q. Denham, 56th Street Church, New York City.

Our children could not know a greater disappointment than not to be permitted to observe Children's Day.—Day Carter.

The Missionary Rallies being held in different parts of the country are the most successful in our history. There is a rising tide of interest.

We have some dead churches in the Northwest, and they all contracted their fatal malady when they called omissionary preachers.—A. D. Harmon.

Plan for a great Foreign Missionary Rally in your church Sunday night, February 19th. We will send a suggestive program for the Rally upon request.

No church or individual is too small or weak to excuse itself from an offering to Foreign Missions unless that individual or church wishes to eliminate God.

I am twenty-three years of age. I thank God for A. McLean, who put me right on missions two years ago, before I thought of becoming a preacher.—B. H. Cleaver.

The object of the church's existence and the condition of her health are the world's evangelization. The motive for the fulfillment of its task is loyalty to Christ. When will the church learn these three great truths?

Newell R. Sims, of the College of the Bible, Lexington, Ky., writes as follows: "The Living Link movement is being rapidly pushed to its culmination. We have settled on Miss Stella Walker Lewis as our missionary. I can assure you we will raise the \$600."

I can not understand why any pastor should neglect missions. It is the panacea for all Church ills and the one infallible secret of success in Church life. It is ministerial suicide for a pastor to neglect missions.—Cecil J. Armstrong.

Push the new station at Bo Cheo. It is one of the greatest fields in all China. We are praying for the force to be doubled by the end of 1907. The new people are all fine and are willing to go anywhere. That is the kind of people we want in China.—A. E. Cory, Nankin, China.

The General Committee of the World's Student Christian Federation has appointed February 12, 1905, as the Universal Day of Prayer for Students. It is hoped that Christian people everywhere will remember the student body of the world in earnest prayer on that day.

Remember, R. A. Long agrees to give \$5,000 towards a girls' school in Japan upon condition that \$15,000 additional is secured by September 1, 1905. We now have \$8,000 of the \$15,000. Only \$7,000 more is necessary to secure the full \$20,000 required. Please help us at once.

We have within our churches at the present time, imperfect as they are, a force sufficient for the Christian conquest of the world. All that is needed is to mobilize our forces. Given bold and wise leadership, I believe that there is no church that will not hail the bugle note that calls the advance.—W. J. Dawson.

Remember the time for the rally in all the churches, Sunday night, February 19th. We have a suggestive program that we are ready to send to any that have not already received it. This can be made a great occasion in the church. It is not too soon to begin to prepare plans for it. Arrange to make it a historic meeting.

It is not too much to say that we have the most cheering word from every source this year in our history. The churches never before seemed to

take such vital interest. The sky is brightening in every direction. There seems to be an emphatic determination to make the March Offering go beyond any in the past. Let every man do his full duty.

Jesus Christ purchased the nations with his own blood. He gave himself a ransom for all, the testimony to be borne in its own times. He has a right to the nations and the nations have a right to him. As far as in us lies let us see to it that these rights of both God and man are established and maintained to the uttermost part of the earth.

The Foreign Society has recently received the following amounts on the annuity plan: \$5,000 from a friend in the Southeast; \$750 from a friend in Ohio; \$100 from a friend in Indiana; \$500 from a friend in California; \$200 from a friend in New Mexico; \$100 from a friend in Missouri; \$200 from a friend in Texas. There ought to be daily receipts to this fund.

It has been well said that the time has come when the earth must be all pagan or all Christian. The world must be bound together in one patriarchy of Jesus Christ, or rolled together into a bundle of infinite confusion and strife. Paganism with its diseases and degradations will corrupt mankind, or Christianity with its health-giving and life-saving gospel must redeem mankind.

The apportionment of the churches is sent early in February. If you have not received the apportionment of your church please notify us and it will be promptly furnished. Each church should take a pride in seeing that the full amount requested is raised. If every church will do this the quarter of a million dollars is assured. We suggest that every mem-

ber of the congregation be personally solicited for a definite amount.

A new station has been opened in China. It is in the heart of a large and populous district. No Protestant missionary is in that section of China. Next spring two families will move to Bo Cheo. That name will become familiar to the friends of the work as the years come and go. Let it be borne in mind that every step in advance costs. More workers must be employed; more buildings must be erected; more helpers must be put to work.

The Scriptures say that God loves a cheerful giver. Some one has well remarked that it is nowhere said in the New Testament or in the Old that God loves a man who has been baptized, or a man who attends church, or comes to the communion table. In the performance of these and other duties one seeks his own good. The cheerful giver seeks to bless some one else, and therein manifests the spirit of God. It is such an one that the Lord loves.

All signs point to the largest March Offering in the history of our people. We are encouraged to believe that more churches will give this year than in any previous year. We feel confident also that the standard of liberality will be higher. More preachers and church officers seem to be taking a deeper and more careful interest in the preparation. We are deeply grateful for all the words of encouragement and of cheer that have come from every part of the country.

We are expected to make the gospel victorious throughout the whole world. The fundamental conception of our faith is conquest. Christianity must be a victorious religion or be abandoned. It must conquer or dis-



Library Building, Hiram College.

The largest missionary study class in the world meets in this building. The voluntary Band also meets on second floor. The Missionary Museum is also in this building.

appear. Its founder, Christ, must reign supreme or pass into oblivion. It not only must win the individuals of all races, but it is equally bound to put the impress of its purity, integrity and righteousness upon each race, and transform the national life of the world by its benign sway.

Have just returned from village trips. All out-stations briskly working. Churches growing. Evangelists all enthusiastic. Many Christians are so slow to realize spiritual things. The work was never before so demanding. These are creating moments. The need, imperative and fundamental, of the church at home

and the ambassadors abroad is a new and vital investiture of the divine life. Our native Christian preachers are getting new endowment through the study of the Word.—W. R. Hunt, Chu Cheo, China.

The rewards of the Christian life are spiritual. We are not assured of material prosperity if we do the will of God. He rewards fidelity by giving us more work to do. Robertson says, "Do right, and God's recompence to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more, a blessed Spirit, for it is the Spirit of God himself, whose life is

the blessedness of giving. Love and God will pay you with the capacity of more love, for love is heaven, love is God within you."

Those who are asked to speak at the rallies, and accept, will do the cause of missions a great service if they can take the part assigned them. Every failure to appear detracts so much from the program. A rally is like a dinner served in courses. Every course omitted is so much taken from the completeness and symmetry of the dinner. A rally program is intended to be a complete whole; every speaker who does not appear and contribute his part mutilates the service and leaves the result incomplete and unsatisfactory to that extent.

In all parts of the world there are earnest souls seeking after God. An old African chief said to a missionary, "You tell us you are a teacher. You have allowed us into your tent and shown us all your things, and have spoken to us with loving words. Will you stay with us and be our teacher always? We will listen to your words; we will eagerly seek to be taught by you. I am old, but I look to my son. He is strong and will quickly learn wisdom. When I am dead he will be chief. For his sake stay and teach us."

It would be a good thing if the preachers generally would make a special study of the eighth and ninth chapters of Second Corinthians, and preach a series of sermons based on them. These chapters discuss the grace of giving as no other portion of the New Testament does. As a rule, this is the last grace that is developed in the average Christian. It is the most difficult of all the graces to cultivate. For this very reason it needs special emphasis. There should be line upon line, precept upon pre-

cept, here a little, and there a great deal.

During 1904 the gifts to charity in this country in amounts of \$5,000 or more, aggregated \$62,000,000. The following sums were given for Foreign Missions: Miss Helen G. Green, \$150,000; Mrs. J. B. Crane, \$50,000; Mrs. Georgiana Hubbard, \$20,000; Andrew Alex, for Presbyterian Missions, \$40,000; Mrs. Mary A. Terry, \$15,000; T. S. Adams, \$10,000. We regret that none of these large amounts came to the Foreign Christian Missionary Society. We are hoping that some of our large-hearted friends will remember the work in this princely way.

In order to present missions in such a manner that people will be led to regard the missionary sermons as among the most interesting and impressive of the year, thoroughgoing preparation is required. Wherever one finds the preacher devoting the same quality of thought and the same amount of time to work on his sermons on missions as he does to other subjects, one does not hear complaints about the lack of missionary interest and paucity of results. When the subject fairly lays hold of him his convictions and devotions will become contagious.

Some churches raise their full apportionment and much more. Others are quite content when they raise the amount named. It should be borne in mind that the apportionment is the least that any church should give. Alexander the Great was asked for ten talents and gave fifty. When the recipient of his favor expressed his surprise, he said: "Ten talents were enough for you to ask, but not enough for me to give." Churches should feel the same way. Some ministers double the apportionment and say nothing about it, and then proceed to raise twice as much.

Money is not only a standard of value and an instrument of power; it is itself accumulated power. It is not only potent, but in some respects it is well-nigh omnipotent. With it a man can extend the field of his life. A man died in New York whose gifts were working during his lifetime in over two hundred different places throughout the world. As money speaks all languages, there is practically no limit to the geographical range of its influence. Though a man may be living in obscurity, he may become by his gifts a power in the uplifting of the world.

Mr. Clarence Rainwater, a student of the College of the Bible, Drake University, who belongs to the Volunteer Mission Band, and is fitting himself for work upon the foreign field, carried off first honors in the Oratorical Contest recently. Dean Haggard states that he is a man of fine appearance and with a beautiful Christlike spirit, and is thoroughly worthy of all the honors which he has received, and which he may receive in a State or interstate contest. This is the type of men we desire to send to the foreign field. They must be leaders, men that can lay foundations for empires.

If the ministers who attend the rallies will make it a point to be in their seats on time and remain to the close, they will add very much to the interest and to the value of the service. This may not always be practicable. There may be sick people to visit; there may be dead to bury; or there may be lovers that must be married; or there may be other duties that can not be postponed. But by judicious planning in advance, the track may be cleared so that the entire day may be given up to this service. As there is but one rally in the year, it would seem that it should have the right of way.

The excellent work which is being done by the Foreign Society must bring a thrill of delight to every heart that throbs with loyalty to the Christ. However correct may be a man's faith in the teaching of Jesus, and however exact may be his compliance with the New Testament conditions of pardon, he is not really loyal to the Master unless he is, to the best of his ability,



HILL M. BELL.

President Drake University.

The faculty and students of this institution supports a former student, C. S. Settlemyer, in China.

helping to carry out that last command of his Lord. "Go ye therefore and teach all nations." Jesus said, "Ye are my friends if ye do whatsoever I command you."—H. L. Calhoun, Professor in College of the Bible, Lexington, Ky.

Bishop David H. Moore, of the Methodist Episcopal Church, who has spent some years in China, speaking of our work says: "I have seen quite a good

deal of your work in central China and of your missionaries, especially Dr. Macklin and Bro. Bentley. I like what I have seen—property, work, and workers. Only you need to multiply your force by ten. There is no such vital relation between any other foreign mission and this country as with China. Not only our Lord's last command, but every economic consideration, urges us to Christianize China. May your inspiring watchword be more than realized, and the vigor of your virile Church be blessed of God in the redemption of China."

God has highly honored us in calling us to co-operate with him in his great work. We are his fellow-workers, called into a glorious partnership with him in winning the world for his Son. F. B. Meyer says: "How wonderful the experience of giving to His cause! It seems as though our God will not be in our debt. As we give, He gives again. As we sow bountifully, we reap bountifully. As we scatter, we increase. To give the last measure of meal is to receive a guarantee of sustenance as long as the famine lasts. To hand to Christ our loaves and fishes is to secure twelve baskets of fragments. He makes all grace to abound that we may have all sufficiency in all things."

It was said by an earnest Christian: "The reason our people do not give more is they do not know." There is hardly any excuse for not not knowing. Missionary literature abounds. Missionary magazines are within the reach of all. It is not to the credit of Christian people that they are ignorant when the means of knowledge are at hand. This literature is more attractive and fascinating than any romance. People want to know about Port Arthur and Mukden. They want to know about what is being done in all parts of the world. Those who have this information

should call the attention of their friends and neighbors to it. They should loan them their missionary books and magazines. They should publish the facts wide and far.

In an address on the right of Christ to reign, Bishop Candler said: "In the fulfillment of promise the honor of our Lord is at stake. He has a right to his dominions and we should be impatient of delay in putting upon him his crown. Indifference to this work is treason. A needless delay in its accomplishment is infidelity. Let any opponent of Foreign Missions who hears me to-night, and who yet claims to be a Christian, understand once for all that by his opposition to this high and holy cause he is guilty of treason and forfeits his rights in the kingdom. I mince no words about this matter. I have no right to deal with it gently. My Lord rebukes it with the word of his mouth. It is inhuman towards man and insurrection towards God.

The largest amounts received by different societies for Foreign Missions are as follows:

\$725,570 by the American Board.

779,594 by the Baptist Missionary Union.

392,879 by the Protestant Episcopal Church

1,417,870 by the Methodist Episcopal Church.

496,416 by the Methodist Episcopal Church, South.

1,033,796 by the Presbyterians of the North.

377,857 by the English Baptists.

707,904 by the London Missionary Society.

2,037,510 by the Church Missionary Society.

634,491 by the Wesleyan Missionary Society.

793,210 by the Society for the Propagation of the Gospel.

596,625 by the United Free Church of Scotland.

MARCH OFFERING VOICES.

Our aim is an offering from every member.—Percy H. Wilson, Moundsville, W. Va.

Have discarded the "Omnibus plan" so hope to increase our offering.—G. W. Knepper.

Do not talk about "casting in your mites" for the March Offering. Please cast in of your abundance.

Maryville, Mo., is set for 1,000 members and two Living Links, one for Foreign and one for Home, in 1905.—H. A. Denton.

The church board has voted to work toward the aim of a Living Link. The congregation has ratified the action of the board.—C. H. Bass, Findlay, O.

To raise less than a quarter of a million dollars should make us ashamed of ourselves, with all the means at our command.—O. L. Adams, Overton, Neb.

H. S. Gilliam, Hastings, Neb., says: "I mimeograph my own pastoral letter and accompany it always with an envelope with name written for each member." This is a good practice.

R. H. Lampkin, pastor at Wolcott, Ind., says that he and his wife will give \$11.55 in the March Offering, the salary of a missionary for one week. If the preachers will lead the churches will follow.

Walter S. Goode, Youngstown, O., whose church has been supporting a missionary on the foreign field, says:

"We shall keep our Living Link, for it has been a joy and a blessing through the whole year."

One of our ministers who has been somewhat indifferent to the March Offering, writes as follows: "My inactivity in this direction has been truly censurable. But henceforth I am yours by every effort for expansion."

A. C. Gray, Mt. Healthy, O., who is always successful in securing a large March offering, speaking of the preparation, says: "I think the best thing we can do is to send out a missionary envelope to every member with his name written on it. We take no chances by leaving it optional with him whether his name shall appear or not." This is also the practice of Cecil J. Armstrong, Winchester, Ky., who is always successful also. We heartily commend this practice to all our preachers.

Last year we doubled our apportionment because we set the mark high enough and worked for it. When the time came to take the offering, we found that we had generated ammunition enough to carry us, in spite of ourselves, far beyond the mark set. In fact, we were as much surprised as any one. We enclosed a letter and a March Offering envelope to every member of the Church asking personally for an offering. The result was a many-fold increase in the number of offerings. Our motto is and was, "Plan, pray, preach, and push,"—we will guarantee it to win anywhere.—J. Lem Keevil, Johnson City, Tenn.

A TREMENDOUS EMERGENCY.

We should feel the force of a tremendous emergency, especially during the whole month of February. This is the most important month in our calendar. It is even more important than March. During this month most of the preparation is made for the annual offering in the churches. It is the time for great missionary addresses and sermons; for personal conferences with workers in the churches, for personal solicitation, for handsome gifts, for a thorough canvass of the whole membership, for a stirring missionary rally, Sunday night, February 19th, for signing and mailing pastoral letters, and for preparing the March Offering envelopes for every member, etc. If this month is allowed to pass without leaving the church in a blaze of missionary enthusiasm, it is likely that little will be done during the whole year. It is a time for earnest prayer. It is a time for thought on the world's lost condition. It is a time for a fresh study of the New Testament to ascertain the mind of the Spirit concerning the evangelization of the world. It is a time to enter into holy fellowship with the missionaries in their high calling. Let it be a season of reconsecration in our whole membership.

May we not look up into the Savior's face at this season, and let him tell us anew his will as it relates to every heathen nation on earth? Marvelous progress has been made since he left his last command to his church. His constraining love has thrust many a brave missionary to the forefront of the battle-line. Many have given their dearest ones to go to the frontier of the world. Many have given their money in large amounts to sustain the work. Men and women in all the ages have sacrificed to the uttermost that the knowledge of the gospel might abound among all the peoples of the earth.

The world has been brightened. Miracles of grace have been wrought in the darkest and most destitute places. The song of redemption has succeeded the cry of despair.

But our work is not done. We have not met the expectation of the Captain of our salvation. All men everywhere should have heard the gospel. If we had done our duty, heathenism would have been banished from the face of the earth.

We number more than a million in this country. We are adding tens of thousands to our membership every year. We are organizing new congregations and building new houses of worship at a rapid rate. We spent more than half a million of dollars on new houses of worship last year. It is estimated that our people save, out of their wealth, every year, after all their living expenses are paid, the prodigious sum of \$38,000,000. One per cent of our net savings would aggregate \$380,000. We are a rich

people, growing in wealth daily. These facts help to indicate our ability to raise \$250,000 or even more. Indeed, we spend a far greater sum than this annually upon questionable luxuries.

The very genius of our plea as a people demands that we do more for this world-wide work. We are pleading for a return to primitive Christianity. What was the primitive gospel? It was, "Go!" The missionary spirit is the very spirit of Christ, and the Spirit of Christ was primitive Christianity. We have emphasized from the first that "the gospel is the power of God unto salvation." We must not only *believe* in missions; we must *practice* missions as well. Like the first churches, we must go **everywhere preaching the Word.**

The Scriptural teaching on this subject is clear, definite, and imperative. It is the will of God that the world shall be evangelized. This cause lies nearest to the heart of our Lord. For this purpose Jesus died; for this purpose he commissioned his apostles and sent the Holy Spirit. His last word, "Go," has become the first duty of the church. To the Christian man this order is final and imperative. Missions are not a wild experiment, or a mere expedient, or a logical inference; but they are revealed in the sacred Scriptures in clear, definite, and unmistakable terms. Missions are the very fiber and substance of the gospel. They are not a matter of choice, but of obligation. We have obtained mercy that we may make Him known to others.

We ask every preacher and church officer, and the whole body of believers to join us during the month of February in enthusiastic preparation for a great offering for the salvation of the whole world. A tremendous emergency is upon us.

DOLLARS AND CENTS.

J. W. LAUGHLIN.

"What is the Almighty, that we should serve him?

And what profit should we have, if we pray unto him?"

Every business man should be interested in missions because of their relation to commerce. One can not do business without capital; capital can not be obtained without security; and security can not be given in an uncivilized, unsettled state of society. The commercial value of missions is abundantly illustrated by their effect upon the Sandwich Islands. The history of these islands shows that fifty years ago they had no commercial standing whatever. Protestant work was begun in 1819, and a million dollars was used in evangelizing the people. To-day they are a part of the United States and have an annual trade with a net profit of twice the cost of their evangelization. Before Christianity transformed the Fijians the

commerce of their islands was nothing. To-day their trade amounts annually to over a million dollars. Samoa was positively shunned thirty years ago by the nations of the world. To-day the people are nominally Christian and the commerce of the islands is sufficient to tempt Germany, United States and Great Britain to seek its control by intrigue. For every dollar spent in mission work the commercial world receives forty in return. Before Christianity made any progress among the Dakota Indians it required \$120 a head to support them. After missionaries went among them and began to exemplify the practical workings of the Christian religion, it cost the government only \$7.20 a head to support them.

Bishop Fowler says he saw a Digger Indian get his breakfast one morning in the Yosemite Valley, under the inspiring influences of that sublime scenery, out of an ant's nest, with a sharp stick for a fork. His breakfast cost him nothing, and his dry goods bill for a whole year would not exceed ten cents. What sale could we get for our surplus products among such consumers? Suppose we had a surplus of ready-made clothing. Could we ship such products to the savages? Not at all. Before we send tailors and milliners we must send the missionary. You can not civilize a man by compelling him to wear civilized clothing. You can not civilize by beginning on the outside. You must begin by planting the civilizing force on the inside. Whenever the gospel touches the heart the whole man wakes up. Every instinct of progress is stirred. The first want created in the savage heart when he becomes a Christian is for clothing with which to cover his nakedness. When he gets a shirt and a pair of duck pants on he can no longer squat on the ground, but seated on a three-legged stool, he feels raised a thousand miles above his former self. Presently his wife wants a bonnet, a pair of shoes, a dress, some gloves and ribbons. Then the children want pictures and books. They will work and trade; you can buy and sell; and that means commerce.

The people of Oriental lands are entirely satisfied with the customs of their ancestors. When left to themselves they aspire to nothing better. No contact with western civilization has ever aroused them from their apathy. It is only when the mind and heart are warmed into life by the gospel truth that they awake and begin to want something new. It has been said that if trade relations could be established with barbarous and semi-barbarous nations so as to introduce them to civilized life it would civilize and enrich them. This was tried about twenty-five years ago among the Zulus of Africa. Plows and wagons and oxen were shipped to them with a view of civilizing them. The result was that the Christian Zulus adopted the new method of cultivating the soil and made great progress in the art of agriculture. But the heathen Zulus harnessed their women to the plows, and while their wives were plowing the soil they sat down and ate up the oxen. People appreciate the conveniences of modern civilization

only when the heart and life have been touched by Christianity. The great civilizing influence goes on before, embodied in the missionary; after him comes commerce in the form of plows and harrows, picks and shovels, wagons and harness, clocks and carpets, knives and forks, dishes, axes, books, lamps, pictures, windows, chairs, telephones, bicycles, railroads, and ten thousand other things which go to make up civilized life.

The commercial value of any nation is determined by the degree of Christian civilization it enjoys. The annual business of England is \$100 for every person in the kingdom; of the United States, \$75; of France, \$50; of Japan, \$15; of China, \$4; of Africa, \$2.50. When we shall have Christianized China and Africa, with all the islands of the sea, what new markets will have been opened and what millions will have been added to the commerce of the world!

PRAYER AND MISSIONS.

LE GRAND PACE.

The mediatorial authority of Christ extends throughout the earth, for the benefit of his church. The divine appointment of David to be King of Israel, the special favor shown him, the victories he obtained, and the dominion which he exercised over the surrounding nations, were very faint shadows of the intended events. When Jesus had accomplished his work on earth he was authorized to "ask" and receive the nations for his inheritance and the uttermost parts of the earth for his possessions." The final commission to the church, "Go ye therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you," is but the logical outgrowth of that prayer. Jesus followed his own prayer. It led him to the cross. He passed through the baptismal waters of Jordan, through the wilderness, over the mount of transfiguration, through the jeering multitudes, and through Gethsemane, but he never took his eye from the cross. Every prayer fixes a goal somewhere before the one who prays it. Pray for the sick, the prayer leads to the bedside of the sufferer. Pray for the poor, the prayer leads to the administration of physical necessities. Pray for the conversion of a friend, the prayer leads to that friend with the message of the bleeding Christ. Pray for the salvation of the world and the prayer leads to the giving of self and all it possesses.

Prayer is a John Baptist, going before to prepare the way for God's messenger. The messenger is the one who prays. Let the Christian "Pray to the Lord of the harvest that he will send forth laborers into his harvest." Then to be true he must go into the harvest field or send laborers. "The

supplication of a righteous man availeth much in its working." It unlocks the door to human hearts and lets Christ in. It takes on the characteristics of the one praying and the one to whom prayer is offered. It exerts a positive influence upon those for whom prayer is made. It puts the life in touch with Jesus Christ, with the missionary and with the object of the missionary's sympathy and service. In prayer the Christian puts the lost world close up against his own throbbing breast, and obligates himself to help God redeem it. Prayer loosens the strings of his purse as it opens the fountains of his sympathy and love.

The man who prays for missions must "pay" or stop his prayer. Carry on the heart the burden that lies so close to God's heart, the finite and the infinite agreeing, and no power in Satan's kingdom can prevent its coming to pass. God wills the redemption of the uttermost parts of the earth; let the Christian will it and "ask what he wills," and "God will bring it to pass for him." The man who prays for missions and follows his prayer will visit every field for which he prays with his sympathy, his love, his service and his money. Let every disciple of Christ pray for \$250,000 for Foreign Missions this year. It is the goal. Prayer leads to it. Will it, God does, and will bring it to pass. Anything less is unworthy.

Onawa, Ia.

AN EMERGENCY IN MISSIONS.

H. C. SAUM.

An emergency is a condition demanding immediate action. The unparalleled growth and success of modern missions has produced such a condition. The emphatic words in present missionary literature are Opportunity and Responsibility. Everywhere doors are wide open to the gospel. Nations and natives are accessible as never before. Prayers are thus answered. In some foreign fields the children and grandchildren of the generation that first heard the gospel are turning to Christ. Thus the work is multiplying and the consequent demands are very great. These demands of natural growth afford the church an unprecedented opportunity. They are the desired result of years of cumulative divine-human agencies.

The emergency thus produced necessitates great advance in every department of the church at home and abroad. The advantages of success taxes us for greater outlay of both men and money. The workers in every field are crying loudly for re-enforcements. This is not a call for money and men to support the native Christians and organized churches, but to help teach and start right the awakened and interested millions. Native churches fast become self-supporting. Double the present appropriations are needed for buildings. Hospitals, homes for the missionaries and schools

are greatly needed. All Christian schools are crowded beyond their capacity. The present force of evangelists and Bible teachers can not answer the inquiring multitudes. Thousands of needy patients are served daily by the small number of Christian physicians. The situation is doubly urgent. The imminent readiness to receive the gospel is supplemented by the very pathetic condition of those insensible of their need.

Knowledge of such growth and need should encourage the church and find in her a ready response in adequate supplies. Loyalty to Christ, and fairness and justice to both the heathen and the overworked men and women demand it. Yea, such supplies of men and money are absolutely indispensable to normal growth and worthy expansion. A great advance effort in evangelistic and missionary work is necessary to save the home church. Her facilities were never better. She must use these lest she "have pride and fullness of bread and abundance of idleness." The church's greatest safeguard will be the gift of her sons and daughters in this work.

Men, brethren of the ministry, let us face this opportunity; accept its obligation and be stirred by its inspiration. Are we doing what God expects of us? It is obvious that the church and her ministers have not faithfully, continuously prayed the Lord of the harvest to send forth laborers into his harvest. The number of volunteers is proportionate to such pleading of God's people. Christ has been saying, "Lift up your eyes and behold the harvest of souls ripe for the laborers. The harvest truly is great, and the laborers are few. Pray ye therefore the Lord of the harvest to send forth laborers into his harvest." Those words fully describe the present situation. Prayer is truly the church's greatest need. She has not utilized this Niagara of power for the world's redemption.

But, brethren, the emergency demands that more of us volunteer to go to the regions beyond. Such leadership will stir our churches and the young men therein as nothing else will. The call each year has been for men. The societies have had to search for men and urge them to go. This should be our humiliation. This dearth of volunteers has been more embarrassing than that of funds. Have we personally, prayerfully considered the absolute claims of Christ and these needier fields? There is less than one per cent of our ministry on the foreign field. The reasons for remaining here are fewer and less urgent than those for our going. Our ambition has not always been the most worthy. Our hearing is sensitive to promising church calls rather than Christ's call to something harder, but higher and ultimately better. Faith and love centering in Christ logically bind us to go where he directs. Such a Christ-made opportunity challenges our faith in him. Love's best gift is sacrifice. Love's gift is a personal investment, rich with promise. Our Lord is calling many of us to make such an invest-

ment. A closer walk with him will give us vision, power of endurance, and willingness to serve where he directs.

“ Wherever He may guide me,
No want shall turn me back;
My Shepherd is beside me,
And nothing can I lack.
His wisdom ever waketh,
His sight is never dim;
He knows the way he taketh,
And I will walk with Him.”

Prairie Depot, O.

SPIRITUALITY AND LIBERALITY.

JOHN R. MOTT.

Supreme among the methods for securing money for the work of God is that of promoting the spirituality of the people. Abundant, cheerful, self-denying giving is not the product of even the best devised human methods—although without doubt it is the will of God that we make a reverent use of the best methods—but of a deep, spiritual movement in the heart. Whatever is done to make Christ more of a reality to Christians and get them to render unto him a larger obedience—to make him indeed the Lord of their lives—strikes at the heart of the financial problem of missions in the most effective manner. Toward the close of his life, Dr. A. J. Gordon, whose church in Boston was such a missionary force, said, “I am tempted never to beg a cent for God again, but rather to spend my energy in getting Christians spiritualized, assured that they will then become liberalized.” One day he came before his people and told them to continue faithfully to use all the machinery then in operation, but between that time and the day of the foreign missionary offering, he wished them all as members of the church, Young People’s Society, or Sunday-school to give themselves to prayer that their offering might be according to the will of God. When the day came around \$10,000 was subscribed instead of \$5,000, the amount of the preceding year.

In the matter of giving, as in other things, the pastor should set the example. If a man urges others to do what he himself is not doing, the people know it. If he acquires a reputation for hypocrisy in this matter, he will be shorn of his largest influence with his people in other directions. Dr. Mackay, of Toronto, tells of a pastor in a Canadian town who could not induce his church to give more than \$80 a year to missions. He resolved that he would set the example for more generous things. His salary was \$750. He subscribed \$75 toward the missionary work, and that very year the missionary offering increased from \$80 to \$800. Has there ever been a case where a pastor was on fire with enthusiasm for a cause and showed

the genuineness of his convictions by a real life of self-denial for it without his spirit becoming contagious and sooner or later taking possession of his people? Granted this, the pastor is bound to be a financial force for missions, not only directly, but also through the members of the church, regardless of the methods which he employs.—*From The Pastor and Modern Missions.*

HOW WE TAKE OUR OFFERING.

HERBERT YEUELL.

Back of all schemes for actually taking the offering, there must be an inborn conviction that missions is the church's supreme business. One sermon will not do this. The preacher alone can not do it. Too many missionary sermons will fall flat. I first take missions out of the realm of the sentimental. Make it a matter of business. Settle it in the official board. Have no contention for missions before the people. Then go before the people weeks beforehand and tell them of the board's decision. Then continue at it as a business pure and simple, free from spasms.

Second, for several weeks before the offering, emphasize the special day to be observed. State plainly the amount desired, but do not emphasize the offering as the main thing; keep the purpose in view, and the money will come. Make everything of the day as the gala-day of the year. Teach the people to love the occasion for their offering.

Third, two weeks before the offering have the missionary envelope sent to every member with the request that the envelope be returned full or empty without fail on the day named. Call attention to the fact that each will receive an envelope. Then at all the remaining services remind them of the envelopes in their possession.

Fourth, arrange with your larger givers for at least half the full amount desired. Get them to increase over last year. State publicly that there is a general disposition among many to increase their gifts, thus encourage the "increase" spirit.

Fifth, on the day for the offering strike hard. Do not talk hard times, many offerings, but take your offering as the only one in the whole year. Have it understood that only one more Sunday will be devoted to belated envelopes. Make it the business of the whole year for that offering.

Following the foregoing we have steadily grown in all our offerings. Three years ago this church became a Living-Link in Foreign Missions, giving, however, about \$100 to Home and \$75 to State and nothing for benevolences. This year we continued our Living-Link in Foreign Missions, became a Living-Link in Home Missions, and raised \$300 for State Missions. Our missionary budget in two years has increased from a little over a thousand dollars to \$1,666. Our ambition is to raise as much for missions as

for pastor's salary, and we will continue increasing until that is done. Then we will raise a still higher standard.

UNIONTOWN, PA.

WHAT A MILLION DISCIPLES CAN NOT DO.

P. A. DAVEY.

If you do not conquer Canaan you can not possess it. Canaan is the heart of a disciple. Religious conquests are won by hearts, not diamonds. The one thing needful in a church never was, never is, and never can be money. We seek not yours, but you. The gift without the giver is bare. Secure hearts and the diamonds will be sure to follow. Give your heart and the diamond will sparkle. My son give me thine heart, says the voice of wisdom from above. One heart in Christ's pierced hand is much more than all sacrifices. The heart is with its treasure. Take care of the hearts and the ten-dollar bills will take care of themselves. Your March Offering will be a poor one unless your heart is in it. A broken heart God will not despise. It is both mine and mint out of which are the issues of silver and gold. You will not despise the broken heart Jesus gave, for a son does what he sees his father doing. You will not give ten cents when you can give a dollar, nor will you give a dollar when you can easily give ten, nor will you give ten when you can give one hundred, if you are true to the Godlike within you.

Japan, as a highway of the nations, is another Canaan. It must be conquered before it can be possessed. Conquer that Canaan within, or you can not conquer this Canaan without. The heathen are nearer than at your door. They are inside. Cast out those heathen divinities of fear and unbelief. Is the arm of the Lord shortened that he can not save? The congregation of Israel accepted the evil report "We are not able," and perished. Churches die in the wilderness not on the battlefield. Fight or die. Conquer your Canaan within and your Canaan without or perish. Congregations are dying miserably in the wilderness because they are not fighting the Lord's battles in Canaan. Conquer your Canaan or you will not possess its wealth. The rich, ripe grapes of Esheol can not be gathered in the wilderness. There is the Dead Sea. The Living Waters, the mount of vision, the saving cross, the place of pentecostal blessing and power are all west of the Jordan, not east. Does a congregation desire to live and thrive? There is only one way. Ye shall pass over Jordan before your brethren armed . . . and shall help them. All the mighty men of valor must pass over. Canaan will not be won with copper or nickel, but with hearts of gold. Japan is the Canaan of all to-day to conquer for Jesus Christ, for it is the key to the Orient. Let us go up at once and possess it, for we are well able to overcome it.

Tokyo, Japan.

OUR MISSIONARY FORUM.

No Place of Escape.

I heard a lady who was returning from a voyage around the world, a lady not interesting in missionary work, say, "Whenever I attended church at home I was called upon, very frequently certainly, if not always, to contribute to missionary work, and I gave, sometimes more and sometimes less; but I thought when I got out of America, I had escaped such appeals. I landed in the Sandwich Islands. I went to a church in Honolulu, and the first sermon I heard was a missionary sermon, and the first service in which I was called to take part was to assist a collection for proclaiming the gospel to people in Africa." Said she, "I believe I am never going to get rid of this thing!" There is an old Indian legend, I believe, that a poor man threw a bud of charity into Buddha's bowl, and it blossomed into a thousand flowers. Now, we throw out the bud of Christian truth, by the gospel, into scattered communities here and there and throughout the earth, and it bursts into a thousand fragrant blossoms.—Richard S. Storrs.

True Heroism.

Heroism needs no ancestry. The deeds men nobly do enroll them in the aristocracy of God. On a day before the University of Edinburgh, David Livingstone appeared to receive his degree. The student custom was, on such occasions, to make the recipient pay tribute in that he must stand their "guying" for a time. And this man came, bronzed and bent, one arm hanging lifeless at his side, paralyzed by a lion's teeth—this man who had endured for Christ stood up, and their jeers froze on their lips. They felt heroism stood before their eyes that day, and as he spoke, saying, "I must

go back to Africa to open up new regions for commerce, and to put down the slave trade, and for preaching Christ," their silence broke into applause instead and wild as the hurzas of a charging brigade. This man belonged to God's aristocracy. He sleeps in Westminster Abbey now among the poets, premiers, princes, kings—and he is not out of place. He belongs there. For in heaven he lives in the good fellowship of the sons of God.—A. McLean.

Intensity—Not Immensity.

About twenty years ago A. McLean visited the church at Mayslick, Ky., in behalf of Foreign Missions. It was winter time and a heavy snow had fallen. The weather was intensely cold. The membership of the church lived in the country, save a few families. It was in mid-week, and the conditions conspired very much against the coming together of the church-members. There were only three present. They expressed regret that others could not be present, and proposed that they go home and wait a more favorable date. Brother McLean said, "No, brethren, we must have our meeting." He had the three brethren sit together next to the front seat, and to them he gave one of his masterly talks on the great work of saving the world. This proved to be a great meeting. He made their hearts burn within them, and they became so deeply convinced of the church's duty that they never ceased to talk and urge Foreign Missions. They loved to tell of that meeting, and we loved to hear of it. This meeting had in it the spirit that has continued in that good church to this day. These brethren, and those over whom they have had an influence during these years, have become zealous in Christian missions.

Perhaps the conditions and character of this meeting did more for the cause of world-wide missions than had it been as desired by those present. There is a lesson in this for those that are separated or that worship in small companies. This one instance has caused me to make much of many opportunities that otherwise would not have been appreciated. Let us not judge by immensity, but by intensity, and forget not the meeting of the three.—F. M. Tinder, Lancaster, Ky.

Artificially Dwarfed.

Our Japanese friends are very skillful in both useful and ornamental gardening. It is said that by confining the roots within a small flower-pot and trimming the limbs accordingly, they develop a dwarf oak, which, while of no use, is a decided novelty as a tiny house plant. Its kinsman growing out in the open, according to nature, spreads wide its branches, furnishing lodgment to the birds of heaven and grateful shade to the beasts beneath; and in doing this it deepens and extends its roots, and the trunk grows stout and massive—the veritable monarch of the forest.

There are churches that have been artificially dwarfed. Their roots confined within the tiny flower-pot of their own four walls, their branches forbidden to extend beyond the narrow limits of their own little neighborhood. Such churches frequently sicken and die, but such of them as continue to exist are not of much use to God or man, but rather are a mere curiosity.

But the church that, according to its true nature, spreads out its branches over the earth, blessing every creature, strikes deep, strong root in hearts and lives, grows a large and mighty stem against which the storms of temptation and hurricanes of doubt beat in vain.—F. W. O'Malley, St. Matthews, Ky.

Missions and Church Music.

The matter of church music has recently been seriously considered by some congregations in its relation to gifts for missions. The Knox Presbyterian Church, in Toronto, voted not to increase its appropriation for a more costly choir, in spite of the fact that this was strongly urged by many members on the ground that they must keep up with other large churches. It would be interesting to find out how many people have been saved or permanently helped in their Christian life by the singing of highly paid choirs. True, a certain class of people are attracted to some churches for the same reason they would go to a Sunday concert—and receive no more benefit from attendance on one than on the other.

The amount spent on music in many churches would support two or three missionaries, or would pay all the expenses of one or two churches in some place where Christ is not known. The sum which might be expended for the best music is almost unlimited. The surplus over and above what is required for good preceptors in all our churches would certainly support not less than one thousand missionaries. Is it right for churches to spend as much on music as they give to missions?

Christ and his gospel have not lost the power to attract if they are faithfully presented, and the music most acceptable to God is that of a life in harmony with God, and the highest order of praise is that of a heart overflowing with thanksgiving.—Missionary Review.

Too Little.

We are doing too little for Foreign Missions because only about half of our churches are giving anything. We are doing too little because the churches that do give average only \$20.82, and because not more than half

give \$10 each. We are doing too little because our people average less than twenty cents per member. We give too little because we do not miss what we do give, and as a rule we make no real sacrifice in our giving. We give too little because we are a strong, growing and prosperous people. Our growth in numbers and wealth is phenomenal. We give too little because we have plenty of money to build fine churches and support splendid choirs, and to provide whatever else we desire for our comfort and entertainment. We give too little because we spend money lavishly upon ourselves, in business, for pleasure, and for self-gratification. Our people have money enough and to spare. What might we not do with proper consecration and liberality! We are doing too little because we are doing less than our Lord expects and requires.—Effie J. Lermond.

Effective Prayers.

Your letter desiring my prayers for the success of the effort to raise \$20,000 for a Female Christian College in Japan received. I do not know any better way to pray for the school than to sacrifice just a little for it, hence send you another \$5 with this letter, and then my prayers will be effective just as much. He who does not trust himself to the extent of his ability, does not trust the Lord. There are many calls for help on every side, but it seems to me that a school for the people who are struggling so hard to get into the light of western civilization as the plucky Japs are doing, is a call that ought to take precedent over many of our home needs. They are the coming people and coming very rapidly. God and humanity help them! Keep up the call!—L. S. Brown.

Eight Times Their Apportionment.

Last year the church at Ladonia, Texas, raised eight times their appor-

tionment. E. V. Spicer, the minister, states in the following how it was done:

"1. I preached a sermon on missions each Lord's day in February preceding the first Sunday in March, and educated the people on missions.

"2. I showed the people that no church was apostolic in faith and practice unless it was a missionary church, and in order to be apostolic we must be missionary.

"3. Had a special sermon and special missionary songs on the first Sunday in March, and called it 'Rally Day for the Church.' I announced it far and wide, through the papers and otherwise, and got the church crowded, and then laid the cause of Foreign Missions upon their hearts and consciences. The result was we raised over eight times our apportionment. We were apportioned \$10 and we raised \$80.51.

"4. Previous to this we wrote a pastoral letter to each family in the church and enclosed missionary literature and a March Offering envelope for each member of the family who was a member of the church to put their offering in, and if they could not come the first Sunday in March they were to send their offering."

The success of the offering depends upon consecration, education, and agitation."—E. V. Spicer.

The Pressing Need.

H. C. Shipley.

"We have felt the need and raised funds for a Christian College for educating young men for the ministry in Japan. This is only half. We need a Christian College for girls, also. Woman in every heathen nation is considered inferior to man. Whatever state woman is in, man is in likewise.

"Educated Christian women are needed in Japan as wives, helpers, Bible women, evangelists, personal

workers, colporteurs, and teachers. Japan is yet a heathen nation. The public school teaches heathen manners and customs. There is no way of securing such helpers unless we educate them. The missionaries have long called for such a school as is proposed. Many of them realizing the great need of educated Christian women, have adopted and educated girls. Miss Kate V. Johnson has adopted seven. Miss Lavenia Oldham and Miss Mary Rioch have adopted seven. Some of them are now grown, educated, and teaching. I visited one of Miss Rioch's schools in charge of two of her girls. I was surprised to see the advancement of the school. The Bible is taught every day. Three of the schol-

ars had won prizes the Christmas before for repeating, without making a single mistake, the Sermon on the Mount. At Akuzu, Japan, we met two of Kamamersa's (John the Baptist) daughters. He is one of our evangelists. The daughters desired a Biblical education and were lamenting the fact that there is no school for them. At other places the missionaries pointed out girls who desired to be educated for the work. The cry is "no school." Such a school is a wonderful opportunity for establishing God's kingdom in Japan."

Mr. Shipley visited our stations in Japan and is an eye witness to our great need of a female Christian college.—Editors.

FROM THE MISSIONARIES.

HAWAII.

P. M. Snodgrass, Superintendent of Cooley Mission, reports as follows: "The outlook for our mission work here is hopeful. The Central Church is still without a pastor. This greatly weakens the work, both in the church and in the mission, yet in our three different mission points the prospect for permanency is brighter than it has ever been. In our Sunday-school work with the Hawaiians and Portuguese, we have a good average attendance. An increased interest is shown by the children. This is a very hard field in which to work, and we can not estimate the results of the sowing of seed among them. Our Japanese work has made a steady growth, both in attendance and interest. We have a splendid nucleus. There are five Christians who are active workers. The attendance at the night school and at the Bible class is good. The night school and the Bible class furnish us material to work upon; so we are full

of hope for the future. Our work in Kalihi, a resident portion of the city, has taken on new life and interest. The people of that community are subscribing liberally toward the building fund for the Cooley Chapel, but we have not been as successful with the business firms as we hoped we would be; so we have been forced to make an appeal to the home churches and brethren for help. Were they acquainted with the conditions here, I am sure they would do all in their power to assist us."

NORWAY.

NEWS FROM CHRISTIANIA.

R. P. Anderson.

We are moving quietly along at present. In this city my meetings are packed Sunday evenings. Last Sunday evening we had three baptisms. The hall was too small to hold our audience. I am much encouraged, although, as you know, the situation is

trying. No one can prophesy with certainty as to the future. In Fredrickstad, Anders Johnsen is doing a good work. I replied to two newspaper articles by a state church priest on "Infant Baptism." This reply was first published in the Fredrickstad paper, then issued by the church here in small pamphlet form. The result has been that quite a few have been baptized and more are inquiring. On Friday I am going to hold four meetings in Fredrickshald. They have no preacher there at present. I have a pretty large correspondence with many people belonging to our churches. I have started a scattered brethren movement, too, which entails a good deal of correspondence. I have organized a Young People's Union here.

JAPAN.

COLLEGE WORK IN TOKIO.

H. H. Guy.

I am writing you concerning our school work. We opened our night school last month, and for the first two weeks did a splendid work in enrolling more than one hundred young men. I think this will be all we can expect this year; but in January we expect to reach the two hundred mark. When we get the Chu Gakko started then our numbers will be greatly increased. Our present enrollment is one hundred and twenty-four. I think you understand that all these students are self-supporting and it is well to remember, also, that all work started in the future will be self-supporting so far as the students are concerned. There has gone abroad in America a false notion that we have to "buy" our students. I wish you would take advantage of every opportunity to correct this idea. It has done us great harm already.

AFRICA.

THE NEED OF THE LORD'S SUPPER.

Mrs. Dye writes as follows: "As ever, the primitive gospel is bound to make progress. But yesterday, the Christian boy who came down the river with me said that, in talking with the Christian natives here, they said they wished that they too might have the Lord's Supper every week. They gave, as a reason, that they would be kept from many temptations if they had always in mind meeting at the Lord's table the following Sunday; whereas, when it is observed but once a month, or even once in two months, they say that they are bound to forget and to fall into sin. If it is necessary for Christians at home, it is far more so here where the converts are constantly beset with such manifold temptations."

CHOOSING THE "GOOD PART."

A poor, diseased woman came to Bolengi from a village far in the bush where God's word was not known. She had heard that a native "medicine man" there could cure her, and, as she had been troubled for years, she was eager to be healed.

Soon after making her home with the medicine man, she heard that at the adjacent mission station some strange things were being told about God. She came, listened, and wondered at what she heard, and, returning again and again to hear more, she understood and believed what she was told.

The medicine man wished to have her under his own influence, and said that if she persisted in going there, he could not heal her. She replied that she dared not sin longer against God, and that she would rather keep her disease and learn about God, than

be healed and not know him. She was sure, she said, God would not refuse her because of her ulcers on her body. She still has her painful sores, but she has joy in her soul as a follower of Jesus.—Mrs. R. J. Dye.

“CURSE GOD AND DIE.”

(Job ii, 9.)

In a village visited by our native evangelists was a chief with many wives and slaves. He learned that Christianity forbids polygamy and slavery, and this made him very angry, and he feared trouble among his subjects. He publicly ordered his wives to keep away from the preaching, and said that he would put any who dared to attend the meetings in the slave-stick.

This is a heavy branch of a tree about six feet long and with a forked end. The fork is thrust below the chin, and the neck is held there by a peg passing from side to side of the fork at the back; and sometimes the person's hands are tied to the stick, possibly stretched to the full length in front. The one thus imprisoned can only move about by walking backward.

In addition to this threat, he went from house to house using most profane language, saying what he would do to God with his knife and spear if he could meet him. He was a tall and powerfully built savage and full of vigor, so that his anger was no small matter to the evangelists and people who would have listened to them. For two or three days he continued publicly to revile and curse God, when, without any known cause, he suddenly dropped on the ground dead. The impression created by this event was profound, and even the heathen people said, “He has died because he cursed God.”—Mrs. R. J. Dye.

CHINA.

CONVERSIONS.

James Ware reports a number of additions to the church. He reports the baptism of a teacher, a boatman, and two storekeepers' assistants. Since then he has baptized another teacher, a policeman, and two women. He is very much encouraged by the conversion of this second teacher. Twelve years ago he presented him with some Gospels in the city of Tsungming. After all these years the seed has sprung up and has borne the fruits of repentance.

THE NEW HOME IN LU CHEO FU.

Dr. and Mrs. Butchart have recently moved into their new home. They enjoy it very much and are very grateful to the friends who have furnished the money for it. Heretofore, they lived in a few rooms in the hospital. They were so crowded that the work was greatly hindered. It was with the greatest difficulty that they could entertain a guest. The new home has ample accommodations for the family and for six or eight guests.

Mrs. Butchart writes: “A large number of the doctor's guests have been those who wished their eyes tested for glasses. His work in this line has come more into prominence among the Chinese within the last year than ever before. As it is, only the better class can afford glasses. The doctor appreciates the fact that in this way he can enter upon friendly terms with them. He often has the opportunity to talk with them about the gospel. From these he collects money for his work, all of which is applied to hospital expenses.

The hospital work is going on as usual. There is a large number of patients. The doctor and all his helpers are busy. There is scarcely a day

without one or more surgical operations. The gospel is preached and tracts are sold or given away every day, both in the wards and chapel."

A VISIT TO BO CHEO.

Dr. E. I. Osgood.

A. E. Cory and I have just returned from a four weeks' trip north. We rented property at Bo Cheo, and two families are preparing to go North next year to settle at this place. We also made a careful inspection of Feng Yang Fu and Nan Sii Djou, two intervening points that the workers who are forthcoming can enter without delay. These two places will form a complete chain with Bo Cheo on the north, and Chu Cheo and Nan-kin on the south. The formed district contains three stations within seven miles of each other, having an aggregate of 50,000 inhabitants. The latter is a single city of 40,000, but in the center of a district of 180 market towns and 4,000 hamlets. No Protestant work is being done in the latter district.

The people receive us everywhere kindly and respectfully. Reviling was remarkable for its absence. They bought all the Christian literature we could sell them and asked for more. I have never been on an itinerating trip where I was better treated. At Bo Cheo leading men and elders, without our solicitation, became middlemen in renting property, and we were able to obtain good buildings at a reasonable rental.

WHAT THE MISSIONARIES THINK ABOUT CHINA.

China and Congo are in marked contrast, but both have a common need—the Gospel. Here we find a curious civilization, but there is a vital defect which nothing can remedy but the gospel. We have come to heal sick and to preach that gospel. We are impressed by the apparent friendliness

of the people and the fact that the Chinese are, after all, so much like ourselves. We are inspired by the opportunities of the work and the opportunities for service.—E. A. Layton, M. D.

The people out here seem to be very poor indeed. The streets are lined with men and women clothed with rags. We go into their tea-houses and see them subsisting on tea and rice. They deeply need food and clothes, and yet our main object in coming here was not to remedy their material condition. We came out here because our loving Lord desired us to do so. We believe the greatest need of the poor around us, is not for food and clothes, but for Him who is the hope, the consolation, and the salvation of all.—D. E. Dannenberg.

China is a land of confusion. The whole body politic is in a muddle. It is seen in the streets, on the land, in the government, and, most of all, in religion. It is a land of stagnation. Innumerable stagnant pools fitly symbolic of its age-long stagnant life, and thought. It is a land of filth, persons, places, things are simply nauseous—typical of its moral uncleanness. For its manifold ills there is only one specific, viz.: The gospel of Christ, the gospel of order and peace, of life and progress, of pardon and purity. We have that gospel. Shall we give it and save China, or withhold it and let this great nation perish?—John Johnson.

The crying need of China's darkened souls is God's call to you to take to them that which alone can satisfy that deepest need—Jesus Christ.—Edna P. Dale.

The missionary should be a student of all that has made England and America free and great, and his influence will be vast.—W. E. Macklin, M. D.

The youth of China are stretching out their hands for guidance in this

transition period of the empire. Our new missionaries will be the leaders in this time of the revival of learning in the Orient.—President F. E. Meigs.

It has not yet been three weeks since we got our first sight of the "Celestial Kingdom," but that time has given us opportunity to reflect upon why we are here and to catch a glimpse of the needs of this vast empire—needs urgent and manifold. She needs a cleansing and revitalizing of

her first be given Him and all these things will be added unto her, naturally, inevitably. And we are His ministers to her! Pray for us that we may not misrepresent Him or in any way fail in our office.—Justin E. Brown.

To see the change in the life of a Chinese woman, after she becomes a Christian, and watch her growth in grace, is a continual source of praise to him whose spirit has effected such marvelous changes. To have a part



His Imperial Majesty Kwang Hsu,
Emperor of China.



The Empress of China.

her political system; the incompetency and corruption here are appalling. She needs instruction in the industries; her possibilities here are beyond our comprehension. She needs a currency, railroads, commerce, education, hospitals, homes for the unfortunate, and a true home life for her homeless people. She needs all these woefully. But her supreme need is her God. Of Him, the source of all life and growth, she knows not, therefore she is going down to death. Let

in the spreading of the kingdom of the King of Kings, is joy untold. China needs men and women fully consecrated, full of love and patience.—Rosa L. Tonkin.

As regards the privileges, there is an open door whichever way we turn. The most effectual door is that which is opened by the Chinese Christian women. More lady workers are needed to enter these doors.—Lillie Ware.

The great need of the present in

the church is the pastoral care of young Christians. There never were so many before in China. Outside the church the great need is evangelism, pure and simple. By this I mean the preaching of Jesus the Savior of the sinner, to the exclusion of all other subjects.—James Ware.

A PREPARED HEART.

At one of our outstations where no missionary lady had ever gone before I met a most interesting old lady a few weeks ago. She was seventy-four years old, but as active as a woman of thirty. She was living alone, and asked us to stay with her. She is the cleanest Chinese woman that I ever saw who had not come under foreign influence. She was busy all day long either cleaning or serving some one. She treated us a little like Zaccheus did our Master when he went to his house. She said: "If I had invited you I could not have obtained you; but now you have just come to me. It is wonderful!"

She seemed to take the greatest delight in serving us in every way. She said: "It is just like a holiday to have you here." She served us with certain sweets that are served at the New Year—their greatest festival season; which was the height of courtesy. She also burned her New Year's candles which were left over from last New Year's. She was rejoicing that they had not melted through the summer, so that we could enjoy them on that occasion.

"No," she said, "I have not wor-

shipped idols for years; I worship the 'Heavenly Official.'" This is the nearest approach they have to an idea of God.

She then told us her life story. "My husband died when I was thirty. My sons died in infancy. My only remaining daughter died at thirty-four. Her husband was the only near relative I had left, and he was kind to me. While he was in the city, a few years ago, he took very sick. A telegram came to me saying that his life was almost gone. I cried to the 'Heavenly Official;' I prostrated myself on the ground and begged him to save my son-in-law's life."

In worshiping the "Heavenly Official," they write certain characters and spread them out before him, as it were. "I did not have time," she said, "to get pen and ink to write these characters. I just wrote them in the sand, and thought he would understand. He heard my prayer and spared my son-in-law's life, and since then I have worshiped no other God."

She was so kind to her neighbors. Some one reproved the crowd for pushing into her house when we first arrived. "Let them come," she commanded. "When I was young I liked excitement, too." In the evening, when we were having a woman's meeting, she opened the door and window between us and the street so that the men standing outside could hear the singing. "They will enjoy hearing, too," she said. It is very unusual to find one so considerate among the heathen.—Mary Kelly.

SUNDAY-SCHOOL DEPARTMENT.

Our children could not know a greater disappointment than not to be permitted to observe Children's Day. —Day Carter, Maloy, Ia.

F. H. Ross, 125 Sixth Avenue, Cleve-

land, O., has a blank card that has been very helpful in securing larger Children's Day Offerings for the first Sunday in June. We suggest that our superintendents request him for sample and information, etc.

One of our superintendents ordered a new birthday box, stating that on account of much usage the old one had come into ill repute. If this is the case with your birthday box, drop us a card and let us send you a new one. If the Birthday Offering is faithfully kept before the children, the results will be very encouraging.

Put the missionary boxes into the hands of the children in your school now, begin active preparations for Children's Day at once, keep up the agitation until the first Sunday in June, and the children will make good the watchword: "\$75,000 from our Sunday-schools for heathen missions this year."

Jesus said: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Nowadays we do not wait until our children are grown to bring them into the kingdom. Likewise we must impress upon their young hearts the need of the children of other lands who know not the Christ, who have never heard his tender invitation, who are without the gospel and without hope of eternal life. The observation of Children's Day in our Sunday schools here at home will be the means of enabling hundreds of heathen children to learn of the Savior of mankind. The children are eager to work and to give. Let us raise up an army of young workers that they may take the world for our Lord.

HOW THEY PREPARED FOR CHILDREN'S DAY.

Three Points.

1. In the observance of Children's Day in Salina, Kans., the dominant note is the importance of the work of saving souls. We make this the underlying, all-pervading thought, and rely upon it chiefly to inspire whatever measure of success we attain. We do

not allow the decorations, or the gala spirits of the children, or the machinery of the program, to obscure this one central thought.

2. The superintendent presents the thought in the Teachers' Meetings some weeks in advance. The teachers are urged to keep it before their classes from Sunday to Sunday. The pastor and the superintendent see that it is incorporated in all of the Children's Day services.

3. Around it and interlaced with it, we hold up the importance of the work of Foreign Missions, and God's imperative call for workers and for money in heathen lands. We talk about the value of one immortal soul multiplied by the untold thousands and untold millions yet unsaved. We compare the results obtained from a contribution to the Children's Day Fund with the results obtained from other good investments. We talk of the joy of saving souls.—H. C. Rash, Salina, Kansas.

Classes Made Pledges.

We used that method which is best for all important offerings—the pledge-method. The superintendent of the Sunday-school announced that the pledges would be made by classes on a certain Sunday, and that the teachers must canvass the matter thoroughly with their pupils, and be prepared to make a record-breaker pledge. Pledge-day was greatly talked about, and when it came there was fervor and enthusiasm. The teacher's name was written on large blackboard, and the amount of the pledge. Each Sunday the amount paid by each class was called for and written opposite the class pledge, and it all remained there until the full amount of pledge was paid. As the classes paid up, hearty notice and commendation were given by the superintendent. We went way beyond all previous years.—Wm. Ross Lloyd, Bloomington, Ill.

CHRISTIAN ENDEAVOR DEPARTMENT.

Ei Hasegawa.

This little girl is the daughter of one of our very faithful Japanese preachers. She is a bright girl and is a Christian. Last year her father became very ill, and as there is a large family, they were obliged to take Ei out of school, for an education in Japan is very expensive. Miss Carme



Hostetter, of Sendai, first took Ei San into her home, and sent her to school, but Miss Hostetter has now given her to me, and any contributions towards her scholarship will be thankfully received. It will cost forty dollars a year to support her.—Miss Kate Johnson.

Tokio, Japan.—Will not some Christian Endeavor Society furnish this scholarship? Ei San will be educated as a Bible woman. This is of the utmost importance, as these women can reach many whom the missionaries can not.

A GREAT SUCCESS.

Endeavor Day is to be a great success this year. More societies have ordered supplies than ever before. The exercise, "Redeeming the World," is very popular. If you have not received supplies, order now and ob-

serve the day later in February. There is nothing in the exercise to prevent its use at any time. Join in with the most aggressive societies of our brotherhood and assist in this work. The supplies are furnished free to all societies taking an offering for the orphanage work at Damoh, India. Send orders to F. M. Rains, Corresponding Secretary, Box 884, Cincinnati, Ohio.

DO IT.

Endeavorers, are you doing your best towards reaching the \$15,000 this year? Have you sent in your pledge? How many in your society will give five cents per week from now until September 30th for the Damoh Orphanage work? Can you not interest some other society? Do your best!

FROM MISSION STUDY CLASSES.

Nearly fifty study classes, using "Sunrise in the Sunrise Kingdom" as a text-book, have been organized. This is the greatest record in our history. It means much for the present and more for the future. Organize a class at once in your society or church.

A. McLean has prepared a tract entitled "Our Own Mission in Japan." This is intended to supplement the text-book and is sent free to all study classes.

Different classes write as follows:

"Every member is an earnest student."—Franklin Circle, Cleveland, O.

"Delighted with the book. Interest is excellent."—University Place, Seattle, Wash.

"Good interest shown."—Prairie Depot, Ohio.

"Interest increasing."—Iola, Kans.

"Starts off splendidly. Young people from other churches coming in with us."—Geneva, Ohio.

RECEIPTS FOR FOREIGN MISSIONS.

FROM DECEMBER 1, 1904, TO JANUARY 1, 1905.

[Send to F. M. Rains, Corresponding Secretary, Box 884. Cincinnati, Ohio, by Bank Draft, Post-Office Order, Express Order, or Registered Letter. Be careful to state name of church or Sunday-school when different from the post-office.]

ALABAMA.

Miscellaneous.

Cash 3 00

ARKANSAS.

Endeavor Society.

Fayetteville 15 00

CALIFORNIA.

Endeavor Societies.

Eureka 3 50

Los Angeles

(First) 12 30

Los Angeles

(Magnolia Ave-

nue) 5 00

Individuals.

Ford, H. D., Ir-

vington 5 00

Ford, Elias, Ir-

vington 5 00

Hamilton, O.,

Banning 5 00

Mann, John, Pen-

nington 5 00

Stafford, G. P.,

Acampo 5 00

Miscellaneous.

Cash 7 40

Total 53 70

CANADA.

Individuals.

Anderson, Mrs. E.

H., Hamilton,

Ontario... .. 5 00

Bowers, E. C.,

Westport, N. S. 5 00

Burdaby, Mrs.

R., Milton, N. S. 50

Campbell, Mrs. P.

D., Balderson,

Ontario 5 00

Didrick, Miss Cas-

sie, Milton, N. S. 50

Etherington, Mr.

and Mrs. F. K.,

Milton, N. S. 10 00

Hepburn, Mrs. J.,

Sparta, Ont. 10 00

Miscellaneous.

A Friend, Glen-

cairn, Ont. 25 00

Cash 1 45

Total 62 45

COLORADO.

Church.

Golden 8 20

Endeavor Societies.

Denver (Central). 10 00

Grand Junction... 3 00

Individuals.

Brown, L. S., Den-

ver 5 00

Jacobs, J. W.,

Louisville 5 00

Wilson, S. R. and

M., Ft. Collins.. 10 00

Total 41 20

CONNECTICUT.

Miscellaneous.

Sunday-school

Class (Mrs. Kate

Benedict's),

Danbury 8 00

ENGLAND.

Individual.

Coop, Frank,

Southport 125 00

FLORIDA.

Endeavor Society.

DeLand 11 50

GEORGIA.

Miscellaneous.

Cash 10

ILLINOIS.

Churches.

Antioch (Hoopes-

ton) 6 50

Pittsfield 89 75

Endeavor Societies.

Armington 9 50

Cameron 4 50

Chambersburg ... 15 00

Champaign (Uni-

versity Place) ... 18 00

Chicago Heights.. 2 30

Gurnee 15 00

Liberty 2 00

Stanford 15 00

Individuals.

Bratton, Mrs. Ma-

linda, Rossville 5 00

Crutchfield, Mrs.

Broadwell 25

Davis, John H.,

Polo 1 00

Elsiminger, Es-

sie, Broadwell.. 50

Evans, Anna,

Broadwell 50

Gay, Mrs. E. S.,

Sheldon 1 00

Gerbrick, Mrs.

Lizzie, Stanford 1 00

Hoyt, S. A., For-

rest 10 00

Hulett, Marcus

A., Jacksonville 5 00

McGee, Maude M.,

Broadwell 50

Miller, John D.,

Shelbyville 1 00

Owen, G. E.,

Cheneyville ... 1 00

Perry, L. M.,

Broadwell 1 00

Schmitgen, E. W.,

Lincoln 50

Shasted, Jon.,

Perry 5 00

Smith, Frank,

Broadwell 25

Smith, Geo., Sr.,

Broadwell 50

Smith, Lewis, Mt.

Pulaski 50

Worthington,

Herman, Fulton 5 00

Wroughon, Jas.,

Broadwell 50

Miscellaneous.

Cash 1 50

Total 219 05

INDIANA.

Endeavor Societies.

Columbus (Tab-

ernacle) 18 00

Indianapolis

(Fourth) 12 00

Salem 8 00

Individuals.

Biddle, A. F., Sey-

mour 1 00

Conway, Florence,

Wirt 1 00

Graham, W. H. H.,

Indianapolis ... 10 00

Hamilton, Lizzie

A., Greensburg.. 10 00

Howard, G. F.,

Charlestown ... 1 00

Richards, R. W.,

Lake 1 00

Vail, E. O. and

Mary J., Kent.. 100 00

Miscellaneous.

Cash 3 40

Total 165 40

INDIAN TERRITORY.**Individual.**

Wideman, Mrs M.	
E., Minco.....	5 00

IOWA.**Endeavor Societies.**

Cherokee	10 00
Corydon	5 00
Council Bluffs....	15 00
Mondamin	18 00
Sloan	10 00

Individuals.

Brown, Grant,	
Story City.....	5 00
Gray, Mrs. A. E.,	
Washington	5 00

Miscellaneous.

Drake University	
Missionary As-	
sociation, Des	
Moines	400 00
Cash	1 00
Total	469 00

KANSAS.**Churches.**

Ransom	2 00
Scott City.....	25
Wiley	1 00

Sunday-School.

Langdon.....	96
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Endeavor Societies.

Atchison	5 00
Thayer	4 70

Individuals.

Carroll, Mrs. E.,	
Nortonville	50
Harris, Mrs. J. W.,	
Nortonville	5 00
Rogers, Mrs. M.	
C., Nortonville..	50
Sharp, Mrs. Anna,	
Nortonville	50
Stockwell, Mrs.	
Jos., Norton-	
ville	50
Symonds, F. H.,	
Admire	1 00

Miscellaneous.

Cash	3 55
Total	25 46

KENTUCKY.**Churches.**

Lexington	
(Broadway) ...	5 00
Mt. Sterling	23 55
Union (Berea)....	8 83

Sunday-School.

Orangeburg	19 00
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Endeavor Society.

Moorefield	7 75
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Individuals.

Dilts, Sue M., Fal-	
mouth	1 00
Eckler, Mrs.	
Elizabeth, Rob-	
inson	1 00
Frazier, J. C.,	
Finchville	5 00
Hudspeth, W. J.,	
Hopkinsville ...	5 00
Meador, Barclay,	
Lexington	2 00
Meriwether, Mrs.	
L. E., Guthrie..	10 00
Milligan, A. R.,	
Lexington	10 00
Mozingo, T. M.	
and wife, Cor-	
inth	5 00

Miscellaneous.

Cash	10 55
Ladies' Aid Soci-	
ety, Sadleville..	5 00
Total	118 68

MASSACHUSETTS.**Individual.**

Burnham, Mrs. C.	
E., Worcester..	5 00

Miscellaneous.

Cash	65
Total	5 65

MICHIGAN.**Individuals.**

Dickinson, Mrs.	
P. R., Newaygo.	5 00
Marshall, Mrs. D.,	
Mears	1 00
Taylor, Mrs. W.	
E., Ionia	3 00

Miscellaneous.

A Friend, Arcadia	2 00
Total	11 00

MINNESOTA.**Church.**

Minneapolis	
(Portland Ave-	
nue)	1 25

Individual.

Featherstone, Mr.	
and Mrs. W. J.,	
Red Wing.....	20 00
Total	21 25

MISSISSIPPI.**Miscellaneous.**

Cash	30
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MISSOURI.**Churches.**

New Hope (Co-	
lumbia)	2 75
Perche	1 50

Sunday-Schools.

Brunswick	5 37
Crawford	3 00

Endeavor Societies.

St. Louis (First).	5 00
Warrensburg	18 00

Individuals.

Bickley, F. W. and	
wife, Mexico...	5 00
Chenoweth, Robt.	
A., Lathrop....	5 00
Crank, Mrs. J. R.,	
Liberal	5 00
Gibson, Paul H.,	
Elsberry	5 00
Greer, J. D., Lad-	
donia	5 00
Jarvis, J. F.,	
Sweet Springs..	18 00
Ricetts, T. B., Lib-	
erty	5 00
Robertson, J. R.,	
Rensselaer	2 00
Udell, T. E., St.	
Louis	25 00
Young, Mrs. W.	
B., Ash Grove..	1 00

Miscellaneous.

Cash	27 43
Wm. Wood's Col-	
lege for Girls,	
Fulton	15 00
Total	154 05

NEBRASKA.**Sunday-Schools.**

Salem	75
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Endeavor Societies.

Bloomington	3 00
Fremont	18 00

Individual.

Schooley, S. W.,	
Cozad	5 00

Miscellaneous.

Cash	50
Total	27 25

NEW YORK.**Churches.**

Elmira (First)...	4 00
Troy (River and	
Jay Streets)....	19 55

Individuals.

Grove, Katherine	
G., Buffalo.....	5 00
Guyot, Mrs. J. V.,	
Carthage	5 00
Williamson, B.,	
East Buffalo....	10 00

Miscellaneous.

A Friend, Troy...	18 00
Cash	82
D. V. Z., Carthage	3 00
Total	65 17

NORTH CAROLINA.**Individuals.**

Pittman, Mrs. Mary L. Whitacres	30 00
Taylor, F., Charlotte	5 00

Miscellaneous.

Casn	1 75
Total	36 75

OHIO.**Churches.**

Cincinnati (Central)	50 00
Cleveland (Cedar Avenue)	36 79

Sunday-Schools.

Mineral Ridge..	15 00
Southington	1 00

Endeavor Societies.

Austintown	8 19
Cincinnati (Central)	8 00
Collinwood	18 00
Garfield Chapel (Lima)	15 00
Hamilton	6 00
Mantua Center (Mantua)	3 00

Individuals.

Barnes, Lucy, Killbuck	1 00
Bucy, Calvin, Glenmont	1 00
Bunnell, Samuel, Cleves	2 00
Cook, H. L., Bethel	1 00
Cook, J. R., Bethel	1 00
Day, H. H. and L. E., Hamersville.	20 00
Ewing, Hannah, Ada	5 00
Hildebrandt, Linnie, New Vienna	5 00
Mom, Mrs. G. W., Akron	1 00
Shepherd, Mrs. F. A., Cleveland...	2 00
Smith, J. W. B., Amelia	750 00
Strawn, Emmor, Salem	5 00
Taylor, C. R., Findlay	5 00
Towns, Helen A., Ravenna	50

Miscellaneous.

A Friend, Bedford	5 00
Cash	21 70
Total	987 18

OREGON.**Individuals.**

Esson, Albyn, Portland	2 00
Lester, Mrs. Cora V. H., Roseburg	10 00

Miscellaneous.

Cash	50
Total	12 50

PENNSYLVANIA.**Church.**

Somerset	1 00
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Endeavor Societies.

New Castle (Park)	18 00
Wilksburg	5 00

Individual.

Thurgood, Mr. and Mrs. C. L., Pittsburg	5 00
Total	29 00

PORTO RICO.**Individual.**

Collins, Nora, Bayanion	5 00
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SOUTH DAKOTA.**Individual.**

Robbins, L. W., Spencer	5 00
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TENNESSEE.**Individual.**

Bell, Mrs. Walter Bells	10 00
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Miscellaneous

Cash	75
Total	10 75

TEXAS.**Sunday-School.**

Oak Cliff (Dallas)	3 56
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Individuals.

Cooney, Mrs. W. H., Sherman...	5 00
Horn, R. C., McKinney	5 00

Miller, Mrs. Florence, Pendletonville	5 00
Reaves, Mrs. G. A., Mt. Vernon....	1 00
Smith, R. A., Nacoma	5 00
Turner, Nannie, Alvin	5 00
Total	29 56

TURKEY.**Miscellaneous.**

Sale of property, Smyrna	1,302 68
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VIRGINIA.**Church.**

Gallilee (Jonesville)	5 00
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Endeavor Society.

Charlottesville ...	15 00
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Individuals.

Clowes, Lydia M., Lynchburg	10 00
Rumble, H. H., Norfolk	10 00

Miscellaneous.

A Friend, Richmond	5,000 00
Total	5,400 00

WASHINGTON.**Individual.**

Ingalls, T. P., Waitsburg	5 00
Keiser, J. L., Waitsburg	2 50

Miscellaneous.

Cash	1 70
Total	9 20

WEST VIRGINIA.**Miscellaneous.**

Cash	50
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WISCONSIN.**Church.**

Milwaukee	17 02
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MISCELLANEOUS.

Cash	\$9 45
Interest	298 97
Total	308 42
Grand total..	\$9,400 17